

The Intelligencer.

OUR NEW YORK LETTER.

Christmas Day in the Metropolis—Our Correspondent Casts a Glance at the Festivities in the City of the Empire.

(Correspondence of the Intelligencer.)

NEW YORK, Dec. 29th, 1873.

NO SMALL NOYS' PERFORMANCES, A LA WHEELING.

Christmas in New York is a religious festival. We have no other holiday like it. There are no civic or military processions, no brass band, no shooting or cracking fire in the streets. But the churches are open, and decorated with evergreens, flowers, and garlands arranged to spell out in fiery letters, words and syllables suggestive of the sacred memories which gladden the day. The old historic Churches which have derived the observance of Christmas from a remote antiquity, the Roman Catholic, and the Episcopal, greatly preponderate in the religious constituency of this city, and they have given to the day the cast observable to Western eyes.

THE MUSIC OF THE BELLS, BELLS, BELLS. The day is devotedly kept. The churches many of them have several services in the course of the day, and they are nearly all thronged. The great churches of Trinity, St. Paul's, and St. George's, which are the most prominent, have services at 10 o'clock, 12 o'clock, 3 o'clock, and 7 o'clock. The great churches of Trinity, St. Paul's, and St. George's, which are the most prominent, have services at 10 o'clock, 12 o'clock, 3 o'clock, and 7 o'clock.

After a leisurely Christmas breakfast—late and leisurely, because all the servants have been out to the 430 or 7 o'clock mass, and nobody is in a hurry—we consult our friends and read the glowing accounts of the floral decorations and musical services of the various churches, and try to decide where to go. CONCLUDES TO WORSHIP A LA MODE.

From the promise given by my Tribune of a "Solenn celebration of the Holy Eucharist," at St. Albans, by a rector in lace, alb and damask, who would close up a procession in which to figure "thunderbolts," "crucifers," a "banner of excommunication," (the "banner of the nativity," "twelve teachers in red robes and mitres," and over so many other things of which my knowledge was of the most limited character, I quickly made up my mind for St. Albans.

HIGH CHURCHES, PAR EXCELLENCE.

St. Albans is the original Ritualistic church in this city. For a long time it was the only one; but there are now two others, St. Mary the Virgin, and St. Ignace, over which the celebrated Dr. F. C. Ever presides. Of the three, St. Albans is probably the best attended. It is situated on the "Grand and read the glowing accounts of the floral decorations and musical services of the various churches, and try to decide where to go. CONCLUDES TO WORSHIP A LA MODE.

As the virtues of medicine can only be ascertained by careful observation, it is to be regretted that the medical profession is not more generally acquainted with the value of the "Facts for the People." As an instance of this, this city, Dr. F. C. Ever presides. Of the three, St. Albans is probably the best attended. It is situated on the "Grand and read the glowing accounts of the floral decorations and musical services of the various churches, and try to decide where to go. CONCLUDES TO WORSHIP A LA MODE.

A Manual of Health.

The edition for 1874 of the sterling medical manual known as Hostetter's Almanac is now ready, and may be obtained, free of cost, of druggists and general country dealers in all parts of the United States and British America, and indeed in every civilized portion of the Western Hemisphere. This Almanac has been issued regularly at the commencement of every year, for about one-half of a century. It contains the latest and most practical advice for the management of the human body, and is a most interesting and amusing light reading, and the calendar, astronomical calculations, chronology, etc., are prepared with great care, and will be found entirely accurate. The latest edition of a medical work ever published in any country. The proprietor, Messrs. Hostetter & Smith, Pittsburgh, Pa., on receipt of a two-cent stamp, will forward a copy by mail to any person who cannot procure one in his neighborhood. d.w.

WHAT ST. ALBANS HAS BECOME.

I am told that it is now considered merely a show place, and mainly supported by the contributions of night-seers. Taking a seat near the front, I find I am only two benches from the lectern, where stands reading the morning lesson the great hierarch of Ritualism in this country, "Father" C. W. Morrill.

WHAT SORT OF A MAN HE IS.

He is a man under the average height, square and fleshy, with a rosy, good humored face, clean shaven, with curling brown hair, small eyes, deep set in his face, heavy double chin and protruding lip, altogether such a stout ensemble as would have done honor to Balton Abbey in the old days when its Abbot's host made good cheer and softened the asperities of the religious life with venison pasties and flagons of ale. Moreover, he was in his manner just a suggestion of Friar Tuck.

SCENE THE SECOND.

As soon as "matins" were ended, he retired with the chorists to the vestry, and I had an opportunity to look about me. The floral decorations were magnificent. The rafters and most costly exotics were wrought into mass and other frames and placed upon the altar. Tall vases with growing plants stood at the right and left. Wreaths of evergreens depended from the beams of the open work roof. The altar was ablaze with candles. Two immense tapers stood upon it unlighted, which were ignited further on in the service as were also some smaller ones which for some mysterious reason appeared to be reserved for certain remarks in the performance, when they were lighted by two small boys in red petticoats with white gloves over them.

GRAND ENTRY—PROMENADE ALL ROUND DRINKING.

I wish I could tell you how gorgeous he was, but it is impossible. Language literally fails me, for I do not know the names of the ornaments which were used in the advertisement in the Tribune that the lace garment he had on was an "alb," but the Tribune also promised a "damask silk chasuble," and I cannot say whether he had it or not. I am not confident that I would know it if I were to see it. But he had on some kind of a white silk garment which was very rich in color, which had a cross on the back and one on the front, and on the back was embroidered a picture of the Saviour suspended on the cross. On his head was a square black cap, as we see on the heads of the Inquisitors in Fox's Book of Martyrs.

WHAT THE GORGEOUS MAN FINALLY DID.

This gorgeous being was the closing figure in the procession which came sweeping up the aisle to the "sanctuary." The time would tell me to tell the things he and his acolytes did when they arrived

there. I suppose I sum it all up correctly when I say that the "sacredness" of the man was performed. Everything was as you have seen it in the Catholic Church, except that the "sanctuary" was actually administered to the laity, and in both kinds, and the service was in English. When the priest went to the pulpit to preach his sermon, he was preceded by a boy bearing a crucifix (not a simple cross, but an image of the crucified body of Christ on the cross) on a tall staff before him, who held it aloft before him all the while he was preaching.

IN HOC VINO VINUM.

Before he began and when he concluded he made the sign of the cross, muttering something which seemed to be "in the name of the Father and of the Son and of the Holy Ghost." There were many things of which I can give you no intelligent account. For instance there was a kind of loop made of embroidered stuff several inches wide, which he wore on his left arm, but which he took off and afterward put on at intervals. What it was and what it meant, I have not the faintest idea. He washed his hands and dried them twice during the mass.

AN ORNAMENTAL BOY MADE USEFUL.

He used one of the most stalwart looking of his acolytes as a reading desk several times, literally putting his book on the young man's head, and reading, while the latter held it motionless before him. What these things meant, or why they were done, I hope you will expect me to state. The elevation of the host, which was done most impressively, the censer swinging, clouds of incense rising and the people kneeling, this was familiar enough.

RITUALISM ON THE WANE, BUT HIGH CHURCH FEELING ON THE INCREASE.

Ritualism is making no progress here. High Church feeling may be, and probably is, upon the increase, but High Churchism is emphatically the foe of Ritualism. The elevation of the host, which was done most impressively, the censer swinging, clouds of incense rising and the people kneeling, this was familiar enough.

SMITH AND JONES WENT TO A MENAGERIE IN NEW ORLEANS, the other day, when the conversation turned upon Darwin's theory.

"Look at that monkey," said Smith. "Think of it being a creature of some kind." "Human!" said Jones, contemptuously. "It's no more human than I am."

ANYTHING in reason we are willing to accept from Boston, but when they talk of Holy odd offers of marriage within a year to one young woman with two wooden legs, we really couldn't—World.

WHEN A MAN has trouble he takes to drink, but when a woman meets with a misfortune she merely goes over to her mother's and takes tea.

POLITENESS pays. A street-car conductor who recently said, "Yes, madam," to a lady who had stepped on his foot, was

overlooked, and they talk of a statue to him.

Facts for the People.

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Miscellaneous.

THE MILD POWER CURES.

HUMPHREY'S HOMEOPATHIC SPECIFICS HAVE PROVED, FROM THE MOST simple experience, an entire success. Simple, prompt, efficient and reliable. The only medicine perfectly adapted to popular use—so simple that mistakes cannot be made in using them; so harmless as to be free from danger, and so efficient as to be always reliable. They have the highest commendation from all, and will always render satisfaction to all.

Cures. Cents.

1. Fevers, Coughs, Inflammations, etc., 25
2. Whooping Cough, 25
3. Croup, Sore Throat, 25
4. Diarrhoea, of Children or Adults, 25
5. Dysentery, 25
6. Cholera, 25
7. Headache, 25
8. Neuralgia, 25
9. Rheumatism, 25
10. Gout, 25
11. Dropsy, 25
12. Piles, 25
13. Catarrh, 25
14. Epilepsy, 25
15. Asthma, 25
16. Consumption, 25
17. Scrophulous, 25
18. Skin Diseases, 25
19. Nervous Debility, 25
20. Urinary Weakness, 25
21. Painful Periods, 25
22. Epilepsy, 25
23. Diphtheria, 25
24. Chronic Congestions and Eruptions, 25
25. Vials, 50 cents, (except 15, 22 and 23), \$1.00

FAMILY CASES.

Case (Morocco) with above 35 large vials and 100 small vials, \$10.00

Case (Morocco) of 10 large vials and 100 small vials, \$5.00

Single Boxes and Vials as above.

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case or single box to any part of the

country, free of charge, on receipt of

the enclosed address.

Humphrey's Specific

Homeopathic Medicine Co.,

Office and Depot, No. 342 Broadway, New York.

For the cure of the above diseases, see the

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The Shortest Route to Fortune.

\$100,000 for only \$2.50.

THE LARGEST RETURN FOR THE SMALLEST INVESTMENT.

A GRAND

Gift Concert!

WILL BE HELD AT

LEAVENWORTH, KANSAS

December 31st, 1873.

FOR THE BENEFIT OF A

JUVENILE REFORM SCHOOL.

40,000 Gifts,

\$450,000 in Prizes,

Principal Prize, \$100,000.

Consisting of the superb palatial residence of

Simon Abeles, situated as a private

dwellings in the United States, being only a few

blocks from the Court House, surrounded by

beautiful grounds, orchards, gardens and

vineyards. The building has been only recently

completed with all modern improvements.

PRIZE LIST.

10 PRIZES, Real Estate, \$100,000

1 Cash Prize, \$100,000

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